

PRANAM

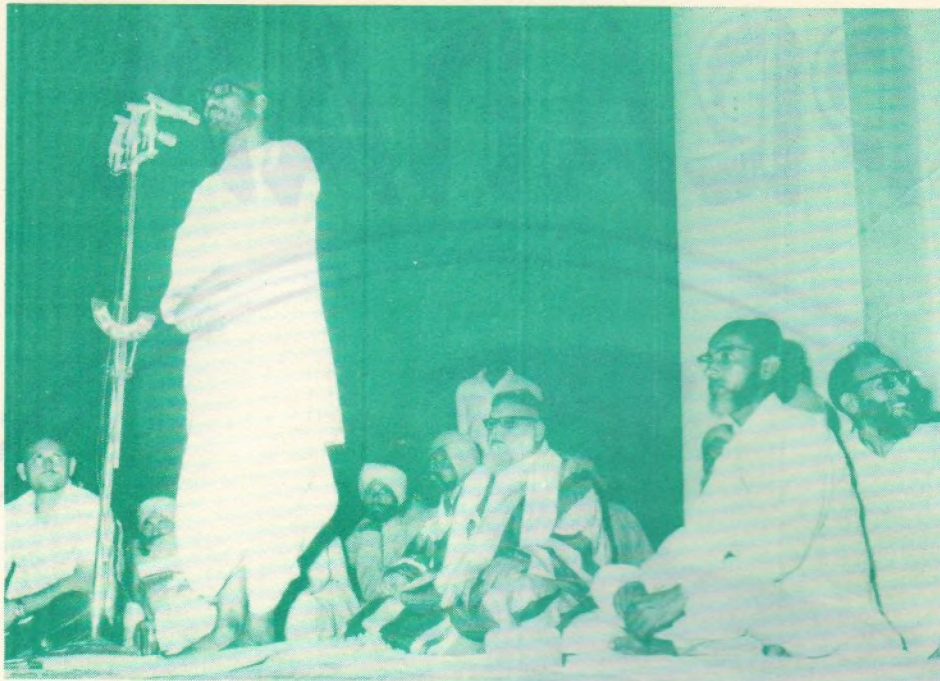


BANKIPUR JAIL

Baba's temporary residence

ANANDA MARGA SYDNEY SECTORIAL NEWSLETTER

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Ac. Raghunath addresses Patna Rally on 8th May. Also in the picture are the Imam of Bokhari in his striped vestments (the Imam is leader of India's 100 million Muslims), to the left is Ac. Ramananda Avt. and Ac. Nityayuktananda Avt. (Baba's Personal Assistant). On the far right of the picture is C. D. Munshi, Vice Chairman of P.B.I. It was estimated that 10,000 people were at the rally.



The Imam meets the Superintendent of Bankipur Jail just prior to his visit with BABA.

THE SUPREME COMMAND

Those who perform Sadhana twice a day regularly, the thought of Parama Purusa will certainly arise in their minds at the time of death, their liberation is a sure guarantee. Therefore every Ananda Margii will have to perform Sadhana twice a day invariably. Verily is this the Command of the Lord. Without Yama and Niyama Sadhana is an impossibility. Hence the Lord's Command is also to follow Yama and Niyama. Disobedience to this Command is nothing but to throw oneself into the tortures of animal life for crores of years. That no one should undergo torments such as these, that everyone might be enabled to enjoy the eternal blessedness under the loving shelter of the Lord, it is the bounden duty of every Ananda Margii to endeavour to bring all to the Path of Bliss. Verily is this a part and parcel of Sadhana to lead others along the Path of Righteousness.

SHRII SHRII ANANDAMURTI

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THE REVOLUTIONARY PATH

Shrii Shrii Anandamurti

Hitherto unpublished in English, this chapter of TATTVIKA PRAVESHKA is reproduced here in its' entirety. Future issues of PRANAM will carry other chapters.

Ananda Marga is a revolution. It is not only a spiritual revolution, but also an economic, social and mental revolution. The economic system, the social structure, the trend of thinking and the spiritual practices prescribed in our Ananda Marga are not only new, but something quite different from the established ideas and practices in these spheres of life.

Ananda Marga is a change not merely due to cycle of time, but a revolution - a radical change - in the true sense. Never before in the entire history of the world or the universe, if that be known to mortals, a system of life engulfing all its economic, social, mental and spiritual spheres were correlated in a closely knit society as in the Ananda Marga. Here a spiritualist is as good a member of society as an ordinary family man earning his own living and maintaining his family.

If we take each of these different spheres of life separately as depicted in our Ananda Marga, we will see how these are radically different from our existing ideas on the subject. Ever since the beginning of the world the power to rule has been in one class or the other. In the beginning of the world when it was inhabited by animals only, mere brute force determined the capacity of a class to rule. As an example, we find in the natural history of the world a period when the enormous reptiles, the dinosaurs, ruled the world with the help of sheer weight

and brute force. Rule of brute force did not end with the animals, but continued even in the age of earlier man. Even after the advent of civilization in the earlier stage, the knights, Rajas, and the kings and maharajas depended and ruled with the help of their physical strength. Every other faculty on the earth was subordinate to physical strength. With the passage of time, as the mental faculties developed, the physical force was replaced by mental capacity of planning and fore thought etc.. as the essential requirement of ruling over the others. With further economic development, money became important, and possession of money could even secure the use of the knowledge of the learned and the courage and strength of the brave, and hence the authority to rule passed on to the moneyed class - the capitalists. The capitalists could also not retain it very long, as their income depended on the workers. The toilers who had neither the courage and strength, the highly developed mental faculties or the money, had so far to develop on either of the afore three classes for their maintenance. The class of physical strength or mental faculties could do without the help of the toilers did not realize their importance. The capitalist could not produce the wealth without the help of the worker. The worker thus became an essential requirement of the ruler. This the workers did not fail to realize, and consequently we find their attempts to rule manifested in the shape of the Communist movement of the present age.

This movement, a close study will show, is not backed by individual physical strength, mental development, ie. reasoning or statesmanship, or capital, but by a unity of workers who have only one quality, that is to work. This quality of work can be directed towards violence for snatching away the capital and other attainments of the other classes. But whatever their drawbacks, the cycle of events, the power to rule according to it should be vested in one of the classes. But whatever their drawbacks, the cycle of events shows that power is passing into their hands. Similarly, if Ananda Marga was only a development due to cycle of events, the power to rule according to it, should be vested in one of the classes. If the workers or Communists have outlived their utility, the power according to ordinary cycle should pass to the brave or the statesman, and Ananda Marga should also have aimed at this. In our Ananda Marga this is not so. Ananda Marga does not follow any of the old patterns of economic life. The power to rule is not bestowed on any one class. In fact in our Ananda Marga there are no separate classes. Our Marga has done away with the age old system of classifying human beings according to their trade, or even capacity.

know Ananda Marga.

Attempt to establish a classless society by Ananda Marga is not confined to only those who are preachers of the Marga or those who understand the philosophy of the Marga and appreciate the necessity of a classless society, but every member of Ananda Marga practices a system of living which leads to a classless society. The revolutionary character of our Marga is seen from the very approach to tackle one of the oldest vices of human beings; the vice of dividing themselves into classes for their own benefit. Those artificial classes get a logical backing by the fact that they have sprung up from grouping together of persons of similar aptitude for better utilization of their capacities. For instance the learned or the statesmen all combined together and formed the class of Brahmins. Similarly the strong and brave formed what is called the Ksatriyas. So were Vaeshyas and Shudras formed. Ananda Marga breaks all these classes not by calling them bad, but by making all the members of Ananda Marga practice and develop qualities of all these classes. For instance, the requirement of a developed mind necessary for a Brahmin is necessary for every member of Ananda Marga. May he be a Shudra or a Vaeshya

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The four classes who ruled the world at one time or the other are not of recent origin, but have been known ever since the beginning of humanity as Brahmanas, Ksatriyas, Vaeshyas and Shudras. These trade wise classifications developed due to individuals being more suited for a particular type of work. The classes so formed started to fight for power for their own comforts and thus came the existence of one class ruling the rest. It would thus appear that the formation of trade-wise classes was a natural and logical development. If that be so, how then can Ananda Marga establish a classless society. Ananda Marga does not claim any achievement which is illogical, and hence a classless society which would be illogical cannot be achieved by Ananda Marga, and that Ananda Marga is also like many of the other societies of idealists and moralists who aim at a classless society will be the natural and logical conclusion of those who do not

or any other class, every person after having joined the Marga has to work for having a developed and strong mind. Every person has to work for a strong and healthy body. Every person has to work for a living.

This has been given so much importance in our Marga that it is laid down that the work of a sweeper - the lowest form of work - is far more respectable than dependence on others for one's daily needs. Not only earning money and having a balanced and dependable economic life has been given importance, but even the lowest of all these classes whose people usually do not see any good has also been given equal importance. Every member of the Marga has to serve others by using his body. This is the work of Shudras or the workers, but a follower of the Marga cannot complete himself, unless he can

cont. p.30

Words from a Revolutionary

Nestor Paz Zamora, a young Christian guerilla, was one of the many other university students who took to the mountains of Bolivia in 1970, where both he and his wife died fighting for liberation. The following quotes are taken from his diary:

"I want my capacity to love to increase along with my ability as a guerilla... I want to grow down and penetrate deeply in the 'life' of man. I want to reach total humanization. That is the vocation of my life, and it is our true fulfillment.

"If I am to die, I want it to be a death filled with meaning, which will have repercussions, and will recruit others to fight for the well-being of man.

"As long as blood flows in our veins we will make the lacerating cry of the exploited be heard. Our lives don't matter if we can make Latin America, la patria grande, a free territory, of free men, creators of their own destiny... Greater love has no man than this... That is why we take up arms: to defend the illiterate and undernourished majority from exploitation by a minority, and to give back his dignity to the dehumanized person.

"We know that violence is painful, because we feel in our own flesh the violent repression of the established disorder. But we are determined to liberate man because we consider him as a brother."

"I believe that the fight for liberation is rooted in the prophetic line of Salvation history. Enough of the languid faces of the over-pious.

"We believe in a 'new man' made free by the blood and resurrection of Jesus. We believe in a New Earth, where love will be the fundamental law....

"We believe in a completely liberated man who be able to love and build friendly structures through love may be expressed... The duty of every Christian is to be a revolutionary. The duty of every revolutionary is to make the revolution. Victory or death!"

As a Soldier

As a soldier you must not search for worldly pleasures and comforts. Be ready for all sorts of sufferings. Let the sufferings be your assets. Suffering will help you in establishing Sadvipra Samaj.

You must not argue. You must not think twice, but think carefully before you speak or write. Do or die. I don't want to see the face of my defeated children in flesh and blood.

Shrii Shrii Anandamurtiji

A MESSAGE FOR SYDNEY SECTOR

An edited transcript of a talk given by Ac. Abhiik Kumar upon his return to Sydney.

On the 18th I had the opportunity to see Baba in jail, at that time I asked Him whether or not He had some special message for Sydney Sector. He just indicated one thing, He wrote one word on His alphabet board, and that word was "Vani". As He was emphasising that message for Sydney Sector, I've given it some more recent thought.

If I remember correctly it goes something like this: that the struggle between the good and the evil forces terminates in the latter's rout, the rout of the evil forces; and He says this we have seen we are seeing we will see as well, then He leaves us with one instruction and that instruction is only remain vigilant that the evil forces receive under no circumstances any indulgence from your end. Superficially speaking this doesn't seem like a great task. Just see that the evil forces don't get any indulgence. The situation isn't good, the situation isn't bad, but you don't want to see that they get any indulgence. It means you don't let them make any step, any step of encroachment on whatever territory they may have.

Though it sounds passive at first glance, unfortunately that's not the case. In this life

**this was how Baba spelt it on His alphabet board.*

we have a tenuous balance between the forces of Prakrti. One minute Sattvaguna, the sentient force is dominating, the next minute it may be Rajoguna, and the next minute it may be Tamoguna. In our own life, we find one minute we're really high, sentient, and the next minute we're feeling crude, we were thinking about God, and the next minute we were thinking about money, sex, something like that. From the highest we have plunged to the deepest levels of crudity, the deepest levels of stagnation, so to see that the evil forces do not get any indulgence, implies as He says, a type of vigilance.

The word vigilance is not just observation, but it involves some action as well, it involves active observation, the observation and the containment of those evil forces. That calls for something special from us, and what that special thing is, is courage. You see morality is the basis of our spiritual path, and if all we had to do was make effort to be moral in this life, that alone would involve tremendous courage. Morality itself is not a simple thing to follow. In fact if you find two opportunities to do something in this world, and one of those opportunities is easy and the other difficult, you can be almost 99% sure; make it 99.9% sure, that the most difficult thing is the moral action, and that easy thing to do is in fact not in accordance with Yama and Niyama, it may even be im-

The Mind of a Revolutionary



A Brief Exchange About V.I. LENIN

Member of the International Socialist Bureau: "How can one man be so effective and so dangerous?"

Axelrod: "Because there is not another man who for twenty four hours of the day is taken up with the revolution, who has no other thought but thoughts of revolution, and who, even in his sleep dreams nothing but revolution. Just try and handle such a fellow."

Dialogue at the International Socialist Conference
Copenhagen 1910

moral. You can be certain, that the hard things to do in life are moral and the easy things to do are a path towards stagnation, or a path towards corruption. You look at almost any moral dilemma and what makes it a dilemma is that there's something to do that's hard. The easy path you just don't ever feel right about, not completely right about and the reason is because its generally immoral and the hard thing to do is uplifting. So just morality alone calls for courage and that doesn't have anything to do with curtailing the expansion of those evil forces.

If you leave them alone, if you just ignore them, go about living your ordinary life trying to follow the morality they'll expand, they'll grow, they'll try and gain more territory for themselves and this means that you haven't done what Baba has asked you to do. He's asked you to do something more than morality, those of you who think that the spiritual path is not so difficult are very, very far wrong on this point. The spiritual path is the most difficult thing one could take up to do with one's life. You might try to struggle to lead an ordinary life and maintain some balance in your life which will leave you about as well off as you were when you were born when you die; that is relatively easy, but if you want to expand, if you want to make yourself something better, that's difficult.

To oppose those evil forces calls for even more courage; in the Supreme Command Baba says that we have to be moral, He says we have to practice Sadhana, but He doesn't stop there. He says that we have to bring others to the path of bliss and we have to lead others along the path of righteousness. You know, He's calling for a martyr, you know He's asking you to give your life, its not simple. To be moral takes courage, but to lead others along the path of righteousness is an extremely demanding thing.

He is calling for some super-human effort from us. To protect one's family, one's own people, this is the human thing to do: to fight on behalf of one's family, one's friends, one's immediate concerned persons, this is the human thing to do, but when you fight to root out the evil in society, then this is super-human. He has always asked us to be super-human, not ordinary human.

VIGILANCE

If we relax our vigilance for even a second the evil forces are going to expand and grow, and they spread in a very devious way.

Perhaps some of you have read the play Othello by Shakespeare. The master criminal, the master evil force there, his name's Iago. What makes Iago so special, is that he doesn't have to actively go out and do his evil. Rather he plants seeds within the minds of others, and these seeds grow. They lead to the conflict, they lead to the greater destruction of the society. For instance he plants the seed of jealousy in the mind of Othello who eventually kills his faithful wife Desdemona. He was used by this Iago. Iago was by his very nature, somebody who was going to spread this type of evil force.

So in life there are countless Iagos, and we don't have to look very far to find them. You just have to look in the newspaper and read about what's happening in Canberra each day. Every one of those politicians sitting in power, who sits there and speaks high-sounding phrases of world fraternity, betterment of the Australian people and then go out and do nothing to feed the starving peoples of this world, disallow refugees into this country, and ignore the standard of living of the lower classes here in Australia. All these persons are just like this Iago.

There is a threat hanging outside the borders of Australia, and that threat is the threat of over 350 million starving persons, just North West of Australia. They're starving, they're getting in the range of 2,000 calories per day at most. Most persons rate minimum 3,000 calories. It means they're hungry, and these people need food, but Australia hasn't done anything to provide that food.

Rather as I was made to notice the other day in a letter to the editor of a Perth newspaper, about how if we let in more of these refugees from Indo-China, this provides a great security threat to the Australian people, because the British have removed their military force from the Indian ocean or something like that, and Communists are rampant and this is the way they're going to sneak in. If we allow this type of reasoning to affect our human concern for our starving brothers and sisters, then that evil force spreads, and then what's going to happen.

This force which is going to see the greater and greater degradation of this human society, is going to expand itself, its a certainty; its not a probability its a certainty. Who is there presently today who can stop the spread of the evil forces in

Sufferings of a Revolutionary

In Phulwarisharif jail are a group of very loving and devoted children of Baba. Their spiritual radiance has been enhanced by the trials and tortures they were able to pull through by His grace alone.

One who has possibly suffered the worst tortures in that jail is Sudevanandaji, now affectionately known by his brothers as "Bhaktaraj" - "king of devotion". Due to severe tortures - given in an attempt to extract a "confession" from him - he was driven insane for a period of two months. His skull was also cracked open. It is beyond description the pain that was inflicted on him by the immoralists of CBI.

At one stage he was banging his head against the wall - perhaps wanting to end his suffering. Then he heard a voice - Baba's voice - inside saying, "Stop it, stop it, you're hurting me." He stopped.

Another time he heard Baba's voice, speaking to another very senior avadhuta saying, "Is Sudevananda doing dhyana?", and the avadhuta replied, "No, Baba, he is not doing." Baba then asked the avadhuta to see why Sudevananda was not doing Dhyana, and the avadhuta observed that blood was coming from the top of his head (Sahasrara chakra was damaged). Baba then gave special instructions in Dhyana to Sudevananda.

At one point Sudevananda could not do Sadhana at all due to the wasted condition of his mind and body. At this time Baba assured him that He would do Sudevananda's sadhana for him. From that time on, for two months, Sudevananda was blessed with perceiving the real meaning of "Baba Nam Kevalam" in everything. A tap would be dripping and the vibrations would be saying "Baba Nam Kevalam"; someone would be walking towards him and the perception would be the same - all vibrations, inferences, he was realising "Baba Nam Kevalam". That was his sadhana, done by Baba. Now he is physically and mentally well and strong and spiritually radiant.

So through great suffering Sudevanandaji and the brothers at Phulwarisharif have emerged even more strong and spiritually vibrated than before. They have gained from their suffering, whereas their torturers, the CBI and its henchmen, have earned a retribution which will be far more terrible than that inflicted on the Lord's devotees.



Australia. Does anyone doubt that the situation is going to get worse? So Baba just said a very simple thing to us. He said only remain vigilant that the evil forces receive under no circumstances any indulgence from your end.

Simple, yet things are going to get worse, you're going to watch it get worse, but He wants to make sure that you don't let things get worse. How are you going to stop it from getting worse? You haven't got the capacity individually, even collectively at present. So what's He asking of us,

martyrdom, it's the only word for it. A type of incredible valour, that sends some of us forward to do what is virtually impossible at this stage. To give our life, to give our career, to give up those things which we enjoy, the comforts in life, in order to set an example. To stir up some awakening of consciousness in the minds of the Australian people at least, to fight this spreading corruption in the world today. To be moral is difficult, but to fight against the corruption of society today, demands martyrdom.

A Warning

In 1975, on May 26th, Ac. Pranavananda Avadhuta met with BABA in jail. It was the first time he had seen BABA in two years (according to Pranavanandaji's estimations it was two years, one month and 23 days precisely since he had last seen the Lord).

During this meeting BABA gave him some "very important pieces of advice". One piece of advice BABA gave (in Pranavanandaji's own words)

"Never consider your enemies or opponents as negligible entities, howsoever weak, howsoever small they may be, give them due importance, never neglect their existence, be careful, take precautions, guard yourself - in this way you will not become complacent. HE said that even an elephant has to pay the price if it thinks "Oh this is a small ant, what can it do to me?" If it neglects even the ant, that ant can move into its' trunk and cause its' death."

Remain vigilant that the evil forces receive, under no circumstances, any indulgence from your end.

A Second Meeting with the LORD



The rusty iron gate through which one passes to see the Lord.

On Monday, 20.6.1977, Girija, Jayanta and I were the 23rd, 24th and 25th Margiis to see Him that day! We entered His cell and prostrated. Individually and slowly, with feeling, we presented our garlands and prasad to Him. He accepted with all His Love, and gave His Namaskar and smile. As I was closest to His head at the time, I began to speak to Him. I said, "Baba, we have been to Delhi to see these Janata leaders." He took out His alphabet board and spelt out "hypocrites".

During our interview, He used His alphabet board a few times when He wished to convey His messages, but much of the time He drew me very close to His face and whispered close to my ear. Two or three times He spoke so that all three of us could hear Him. At one point He looked at Girija inquiringly, and she told her name. Then He looked at myself and Jayanta, and we told our names. He drew me close to Him and asked me what trade I was working in. I replied that I was working in Sectorial Office in Sydney.

Jayanta commented that His release would not come through the Janata politicians, and Baba again repeated that they were hypocrites. Jayanta then said we will have to fight and exert pressure for Your release. Baba nodded agreement and added "you will need valour".

Girija said, they are afraid of you Baba, and He indicated that they are only afraid be-

cause they are hypocrites. I said, Baba, Morarji Desai would not even believe You are fasting. He (MD) said "if He is fasting then I am also fasting." Baba smiled, and spelt out, "he is the worst hypocrite". He went on, "five times he (MD) has tried to be Prime Minister of India, and now he has his chance in Janata". I said, Baba, how long will it last, and Baba shrugged His shoulders and smiled. He called me close to Him and whispered, "They (Janata) are worse than Indira, more evil than Indira, because they are hypocrites. What Indira did she did openly and could be easily exposed, but they are hypocrites." I then recalled in my mind how, after the first meeting with Charan Singh (the Home Minister) this word (hypocrite) had stuck so strongly in my mind that I could not join in the delegation's analysis of the meeting. Baba went on speaking very softly but firmly -- "All hypocrites will ultimately be defeated, it is the law of nature."

Then I drew back and He smiled at all of us and remembered His prasad. Behind His head is a big pile of gifts from His children -- incense, sweets and many other things. Under His bed are Horlicks jars with rock sugar inside. One of these He pulled out and personally placed a large amount of the sweet in our mouths. We did not finish the sugar until we left the prison. I think He very much enjoys this placing of sweets in His children's mouths, and watching their eyes widen! I then asked for prasad for His children in Sydney Sector, and He immediately

ly went to give, but saw that I had no container. I indicated my pocket, and He gave into my hands, and then into Jayanta and Girija's hands.

Then we sat in His presence, enjoying His Love and Prasad. We told Him we had just been to Jamalpur and had enjoyed very much. We conveyed Namaskars of certain old Margiis there, and told Him that some (including His brother Manas Ranjanji) were coming to see Him. He was more than happy to hear about Jamalpur. It is obviously very close to His heart. It seemed to me that He became like a child. He asked on the alphabet board "The Hill" -- meaning, had we seen the hill where He had done sadhana as a child. We said yes Baba, and we also went to the Tiger's grave and Death Valley. He was smiling so much.

I then asked, what was He taking to drink, and He indicated the table behind where there were two glasses. I said, "curd water", and He nodded. Then He indicated on His board that He took one glass at 10 in the morning and one glass at 10 at night. Total of two glasses!

I don't remember if this was the last thing

we discussed with Him, but what stays impressed in my mind is simply how He is continually loving us and leading us. Sometimes He will make an indication of how He knows what we are doing and how He is, even without our knowing it, always watching us. But He likes to act like a simple man, who loves to hear stories from us, to love us and embrace us and show us a Father's love.

As we were leaving the cell, after a long last Pranam and Namaskar, Jayanta and I went to His feet, while Girija went close to His head to do Namaskar. He was wearing a white T-shirt and blue loongi, and we could see how thin He had become. But He was not yet a skeleton! He has maintained His Mahasambhuti (form) through yogic practices, and has said Himself that it will take very little time for Him to recover His strength once He breaks His fast. When He does this, and is out of jail, I am still trying to conceive of the greatness of His impact on this little planet.

Govinda

BABA's Assurance

To one avadhuta from Goa, India, BABA gave a very long sweet darshan. BABA went to communicate with him through HIS alphabet board, but the brother said, "BABA, I am a simple boy and cannot follow these things". So, instead, BABA drew him close and whispered in his ear. The brother was crying, and wanted BABA to come out of jail. BABA replied, "I am coming....just you work, do prakar". On seeing the brother's anxiety at HIS condition, BABA said, "Don't you worry, I won't die. Nothing can kill me, nothing can harm me".

INTERNATIONAL DELEGATION MEETS WITH POLITICIANS

Recently in India an international delegation of Margiis formed to meet with governmental leaders and influential people regarding BABA's case. Here is a report of their activities:

The Home Minister, Mr Charan Singh, is the one who has most power to do anything in BABA's case. At first he was inclined to give bail to BABA but his officials advised against it. He also indicated that there were important persons in the Janata Party who still believed Ananda Marga was a violent organization. Three minor points he conceded: to look into the proposed shifting of BABA from Bankipur to Latehar Jail; to look into the removal of blacklist against non-Indian Margiis; and to allow easier access to BABA for His devotees from outside India while He remains in jail. He assured the delegation that BABA would receive a fair trial in the court of appeal but he ruled out Govt. executive intervention as would be applicable in a 'political' trial, as happened with Georges Fernandes who had all charges dropped.

It is very clear that there is still a widespread prejudice against BABA and Ananda Marga amongst the officials such as the CBI. The new Govt. is being given the same information as the old Govt. One example of this distortion is that the Prime Minister, Moraji Desai, did not believe that BABA was really fasting. Previous to this, a medical officer in the jail said that BABA was taking three litres of milk and 250 gms of sugar per day. Another official, who has very close contact with BABA every day said, that He was taking only curd water (2 cups per day). BABA Himself has said: "When I first came to this jail, my weight was 66 kg, today on 24.5.77 my weight is 47 kg ... a loss of 19 kg. This fact the CBI has tried to conceal. You should expose this filthy plot."

The delegation also met with the Prime Minister, who, though prejudiced against Ananda Marga, declared he would keep an open mind on the matter.

The Janata Party President, Mr Chandra Shekhar said that "There should be no problem" in holding a judicial inquiry into BABA's poisoning, which would result in BABA ending His fast.

As you already know, the Imam (leader of India's 80-90 million Muslims) has been active in trying to obtain bail for BABA. The Imam has implied that he will not support the Janata Party if they do not give justice to the minority groups and the J.P. is aware of how much they owe their winning the March elections to the Imam's support.

The Delegation also met with the Finance Minister and the General Secretary of the Janata Party; the manager of the Indian Express newspaper and one of the top journalists in India, both the latter proving to be sympathetic and helpful.

Mr Ram Jethmalani, MP, was much more helpful with both BABA's case and the L. N. Mishra case, particularly the latter as he is aware of its murky background. Recently L.N. Mishra's wife made a very strong statement in the papers throughout India to the effect that all investigation into this had been "eyewash" and that the real murderers were still at large. She said that the Ananda Margiis implicated had nothing to do with the case. Soon she will be giving her side of the story to both the govt. and to the courts. It is now general opinion - amongst those following current affairs in India, journalists and so on- that there has been a wrong implication of Ananda Margiis in this case, and that when the truth is revealed many VIPs may be implicated. When this case is exposed, it will reflect heavily on BABA's case as well- i.e. if such an involved conspiracy (where Indira Gandhi made such definite statements against Margiis) could be there in this case, what about BABA's case?? Parashaktiji (wife of one of the accused - Rainjain Dwivedi) has also been meeting with the PM and Home Minister regarding the L.N. Mishra case.

In order to get an unbiased medical examination of BABA, two national medical associations were approached. One Dr. Chinna who is world renowned for his research on the physiological effects of yogic practices, has said he will willingly do the examination. At a press conference held on 7.6.77 BABA's medical condition was highlighted and it was explained that He was surviving only by 'yogic secrets', drawing energy from light and air.

At another press conference held on 9.6.77, the international delegation reviewed their act-

ivities and the results thereof. Further contacts were made with three Central Govt. Ministers, including the Health Minister, Mr Raj Narain, who agreed to seek permission for a medical re-examination on BABA. Georges Fernandes has been helpful in approaching the Home Minister and Ram Jethmalani to press for inquiries into BABA's and the Mishra case. Although BABA's case was not considered formally by the govt., because of the political implications the Mishra case would be, and Fernandes felt that the resultant exposure of political conspiracy would reflect beneficially on BABA's case.

EVIDENCE OF HYPOCRISY

For the information of Margiis, below is a list of examples of the blatant hypocrisy of the top Janata politicians in relation to BABA's condition.

1. Moraji Desai said about BABA's fast, "If He is on fast - I am also on fast". By this and other statements, he tried to make cynical criticism of BABA's spirituality.

2. Having just dogmatically stated that "There is no injustice in this case", and that he "did not want to give us any hope", Moraji later concluded our meeting by stating that he would look to see if there were any loopholes and would "keep an open mind on the case".

3. While Moraji lays claim to being a principled person, a considerable part of his prejudice against Ananda Marga stems from the fact that his son was caught smuggling gold by one Margii who was a very senior public servant. Moraji (who was at that stage Union Finance Minister) tried unsuccessfully, to bribe the Margii and avoid a scandal.

4. Home Minister, Charan Singh, promised the Imam (Muslim leader) that he would grant BABA bail. When we met Charan Singh he told, "I had a mind to give bail ... but my officials advised against it".

5.a) Charan Singh said: "Executive cannot overrule courts authority ... we are to support the law." He supports the law that sentenced BABA during the State of Emergency, but not the law that put himself in jail during that same period.

b) When questioned about the release of Georges Fernandes and the scrapping of the case

against him (there was an alleged plan to dynamite many railway bridges during the Emergency), Charan Singh told: "that was different ... he was fighting for democracy".

6. Intimating the reason for refusal of BABA's bail (at executive level) Charan Singh said "there are some people (in Janata) who believe Ananda Marga is a violent organization". Recently due to Communist pressure (Communist parties now have good representation in Central and State Govts - West Bengal State Govt is now Communist) Charan Singh has given wide amnesties to many Naxilite prisoners, including those convicted of killing police officers, landowners, etc. The rationale is that they were people "fighting for a cause". A recent criterion for releasing Naxilites (Communist guerillas) was "that those Naxilites who had not been prosecuted even after five years as undertrials, should be released whatever the nature of the crime".

7. Making clear the marriage of 'justice' to vested interests in India, Charan Singh remarked "you come to power and then let Him free". This, after maintaining an "uphold the law and justice" line.

8. Atal Bihari Vajpayee, External Affairs Minister, simply smiled and avoided the question when asked what he was doing to follow up his 1974 appeal (when he was in opposition) for an inquiry into BABA's poisoning, treatment and imprisonment. He made it clear he would not do anything and that his former words were empty. (His colleagues in RSS - the faction of Janata to which he belongs - have pressurized him not to do anything to help Anandamurtijii).

9. Chandra Shekhar, Janata Party President told us, "there should be no problem" in holding an inquiry into BABA's poisoning, adding "but I will have to consult my party". He knew very well that the prejudice in the party (and himself) would never instigate a judicial inquiry for BABA. It was a clear case of hypocrisy like all the above.

It should be noted that these are only a few instances from brief meetings with each of the above four politicians. It includes no reference at all to the wider political hypocrisy or the history of hypocrisy. Thus it is only the "tip of the iceberg".

Points made by Govinda a member of the International Delegation

HYPOCRITES' PSYCHOLOGY

BABA's words often appear simple but beneath each one lies an unfathomable understanding of human existence. Take for example this short excerpt from BABA's discourse on the types of theory that exist in the world. How well He sees through the insidious disguises people throw up in front of themselves to hide their innate deviousness. How well it reflects the Janata Party.

The trial to materialize theory is of four kinds. The success or failure of the theory depends upon these four.

The first one is Hypocrites' psychology. A Hypocrite makes a theory but, while giving it, his object is not to materialize it. But by exploiting the name of the theory he serves his own purpose and that of a group. So it will never be materialized as there is even no effort for that. It is entirely showy. In the past, in the hoary past, in the middle ages, and even today people make such theories in good number. Their exponents are hypocrites. They want to misguide the people by tall talks alone. About such persons Lord Sadashiva has said that they are "Loka Vyamoka Karaka" i.e. they create disease in the mind of the people. Their aim is not to solve the problem. The chief reason for the downfall, sorry plight and retardation in the human society, the crisis in civilization today is only this.

Such theories were in the past, are here today and behind all these is hypocrites' psychology, hypocrites' intellectual extrava-

ganza. You will surely come across such theories in good number in social spheres, economic spheres and in different spheres of life. This is not the problem of a particular country but of the entire intellectual world. I told you about the crisis in civilization - the crisis is this alone, the polished satan's, the hypocrites' intellectual extravaganza.

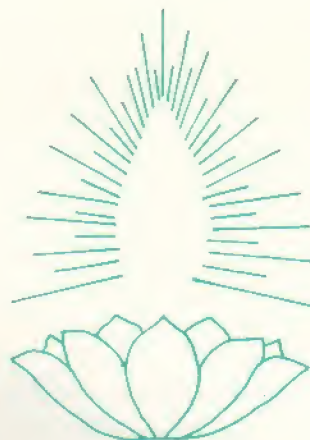
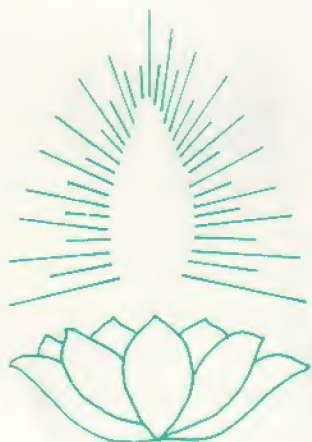
As for example, mixed economy. Those who know it, know well that it is a farce. It was neither done in the past, nor will it ever be done. It is a white lie. It's application can never be done, nor are its' exponents particular about it, nor will they be, because their internal motive is simply to cheat the people.

Peaceful co-existence is another of its' kind - it was neither done, nor is done, nor will be done. Democratic Socialism is yet another. It is as good as a golden paster. Paster should be of stone only and not of gold. Behind this works the hypocrites' intellect - one of the four reasons of the failure of a theory.

RECENT NEWS

At the beginning of June, BABA went on a three day dry fast to protest that he wasn't receiving His mail. During a meeting with two brothers, BABA produced a note stating that the CID were sitting on His mail, and He asked Sudamshuji (from Hongkong sector) to read it out to the intelligence men in the cell. Sudamshu began to read in a normal voice, when BABA lifted Himself off the bed and began to gesticulate very forcefully with an angry expression on His face. Then Sudamshu understood and he began to read with the same force BABA had conveyed to him. BABA specified the name of one man who was the trouble maker. This man was subsequently relieved of his position and BABA began to receive His mail again.

Official meetings with BABA have now been increased to four times a month, every Monday, but interviews in special cases, i.e. for those coming from outside India or newly-weds or.... are also being granted by His Grace.



Each Monday about 10 - 15 Margiis are meeting BABA in the jail. Last Monday 60 Margiis gathered outside the jail - all had come to see HIM; in addition about 30 - 40 Margiis had gathered only to hear the words of HIS Darshan from those who went inside. Some of the Margiis began to argue with the P.A. that they should be allowed in. P.A. could do nothing and told them that all the names and applications had been submitted to the Superintendent and they could go and see him themselves if they wished. A group of sisters decided to speak with the Supt., they told that they only wanted to go in, garland HIM and then they would leave. They were allowed in for HIS Darshan for those few minutes. Next Monday they expect 160 Margiis to arrive in Patna, as they have all sent their correct applications in.

On Monday the bail petition (on medical grounds) was to be heard, The lawyers asked for a postponement of the hearing, which was granted for two weeks.

Shrii Ramakrsna asked "Naren" (as Vivekananda was called) what his highest ambition was in life. He promptly answered "to remain always in samadhi". His master received this with a smile. "I thought you had been born for something greater my boy!" was all his reply.



Calling

What is this calling of Womanhood?

*What is this all-consuming fire of love that burns mercilessly within my mortal shell?
When shall it blaze apart the feeble flesh that binds it, to burst in flames upon
the frozen world?*

*My Lord sighs in my scorching heart; the heat of HIS humanity rises in my breast.
HE urges me to serve HIM and I yearn to obey, but where shall I get the scope?
HE is infinite, omniscient, all-pervasive and all-conquering in HIS unspeakable majesty,
and I, I am but a woman, a curious melange of aging organs and cells, of transient
thoughts and wishes, of fervent loves and fears.*

Amid HIS multiform perfections I wander in awe of HIS flawless artistry.

Oceans rage around me;

Mountains loom before;

Winds carry my cries through vast starry skies,

With babes I am born anew;

With noble souls I die;

With HIS all I remain eternally entwined.

*My Lord, my Father, my Lover, my Son - relentlessly HE kindles the
sleepy ashes of my female soul and blows from them an inferno.*

HIS song in the flames is 'Ma'.

Victoriously it races through my veins; my body dances to its' sound.

Triumphantly it transforms me into its' very self as I revel in the glory of HIS game.

'Ma' 'Ma' 'Ma' - -

*O mellifluous call, singing the secrets of my soul, unlocking the mysteries of my
existence and tapping the unseen power of my flames of desire,*

Be my all, that I may serve

Till 'I' expire in Thy lotus heart, my Lord.

Girija

INESCAPABLE JUSTICE

Once some derogatory and very detrimental news was printed in the 'Statesman' by a special correspondent. Sujiitananda, who met regularly with BABA during the earlier days of HIS imprisonment, was told by BABA that he should get the Acting G.S. to reply to the article. A reply was published but only after several months and it was deliberately obscured.

It so happened that the correspondent who had written the disparaging news died not soon after. Sujiitananda conveyed this fact to BABA. BABA said that this was very sad news and sat down on HIS bed and said "What can I do this is sad news to ME no doubt. If anybody goes against Ananda Marga, he is to face this kind of consequence. Since MY childhood it has been like this. Whoever goes against ME is to suffer greatly (and HE gave so many examples). If a man goes intentionally against Ananda Marga any one of these three categories is bound to happen.

(1) he may die

(2) he may go insane

(3) the power and post which he or she is having will have to be seized.

I get frightened thinking of the fate of that person who goes against ME or Ananda Marga and so I pray that he may realize his mistake and come to the right path soon"

Recently BABA said:

"You see who had animosity with ME (referring to Mrs. Gandhi). See where she is now.

TELEGRAM

BAIL REFUSED. JAIL AUTHORITARIAN TRYING TO BAN TRANSFER TO HAWARIBAGH. HOLD PROTEST RALLIES. SEND RESOLUTION TELEGRAMS TO CHIEF MINISTER BIHAR FOR STOPPING TRANSFER. KESHAVANANDA.

Received 2/8/77

Our response

To:

SHRII KARPOORI THAKUR
CHIEF MINISTER, BIHAR STATE,
PATNA, INDIA.

MOST STRONGLY PROTEST TRANSFER OF ANANDAMURTI FROM BANKIPUR JAIL TO HAWARIBAGH JAIL. DEMAND HE BE KEPT AT BANKIPUR JAIL. HUNDREDS EN ROUTE TO VISIT ANANDAMURTI. PLEASE FACILITATE.

ANANDA MARGA
AUSTRALIA.

Ananda Nagar Devastated



BABA's House (Side View)

These are two photographs showing the destruction of Ananda Nagar. During the Emergency Ananda Nagar had to be abandoned. This left the way open for aboriginals living in the vicinity of Ananda Nagar to ransack it. Most of the buildings, of which there are approx. 20, are now in such a ruinous condition that they will have to be demolished and rebuilt.

The Janata Government refuses to acknowledge any responsibility for the damage done, although indirectly it is the result of the former Governments' wilful negligence in providing proper protection to Ananda Marga's property. Injustice heaped upon injustice.



Medical Dispensary (Front View)

BABA STORIES

Stories told by
Ac. Cidgadhanandaji Avt.
pictured here with
some Margiis in a
street in Benares.



This story happened in Jamalpur. It was perhaps 1964 or 1963 and BABA was sitting outside the Jamalpur ashram, in the boundary, He was not in the room. All of a sudden a cow entered the ashram. An avadhuta asked BABA, "BABA does a cow have a kundalini?" He told, "Yes, every creature that has a spine, has kundalini". Then He said, "Do you want to see the movement of the kundalini of this cow?" They all said yes; then He made a posture with His hand, directed it towards the cow and the cow began to jump and dance. It seemed as if the cow was very happy. BABA said, "Just see, it is because of the rising of the kundalini that she is feeling very happy and dancing. This cow will not live long, it will die, and after death she will be a human being".

It was a DMS in Ranchi, there were more than 10,000 people. BABA was explaining that if Maya was off, everybody will go into Savikalpa Samadhi. Everybody will merge into that non-qualified state. Just after His explanation He called one avadhuta to Him. BABA said, "Stand before me, now what are you seeing". With his face towards the sadhakas the avadhuta said, "BABA I am seeing sadhakas." Then BABA said again after a pause, "Now, what are you seeing?" and he said, "BABA, I am seeing only You, all have become BABA." Then after some time BABA said, "What are you seeing now?" and he said, "BABA I am seeing that there is only one BABA!" Then BABA clapped for three times and the avadhuta fell into samadhi, Nirvikalpa Samadhi immediately. BABA said, "You know I can give this state to all the creatures of the universe at one time. But do you know, if I give this state the naturalness of this universe will be disturbed. So I will give all of you this state gradually and in time."



There is one avadhuta, Vijayananda, who was sitting in Jamalpur with BABA and some devotees who were having His blessing. In his mind, Vijayananda was thinking: He is a personality who is God, with such a small stature is He God? Then all of a sudden BABA said to Dasarathji, "Dasarath, come and see my mind, you have been seeing others' minds, now, see what I was some 7,000 years back." Then Dasarathji saw there was one tall good-bodied personality, with loin cloth around the waist, some garlands around the neck, the whole body was smeared with ash, and there was lots of hair. Dasarath said, "BABA I am seeing the picture just like Shiva!" BABA said, "Yes, now you see some 3,000 years back who am I?" Then Dasarathji saw a young man, beautifully dressed with a peacock feather on the head, working as a kaung, and a flute in the hand, walking on the bank of Jamuna, nicely dressed. BABA said, Dasarath, then I was born into a landlord's family, now I am very poor, just see, my cloth is torn."



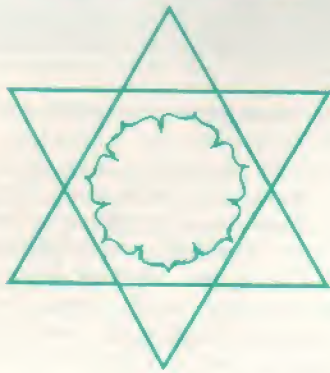
Ac. Svarupananda Avt. and Ac. Brajraj Brc.
outside Central Office, Calcutta.

Some years ago BABA's hair began falling out. He was discussing this with Svarupanandaji and said HE would go to see a doctor. Svarupanandaji said, "No don't go to a doctor, I will take care of it... I will just do some sadhana and get the remedy". He sat down for sadhana, but started doing Dhyana. BABA said, "No, no you are only asking me." (Svarupanandaji bought some hair oil, which BABA used which not only stopped HIS hair falling out, but began new hair growing).

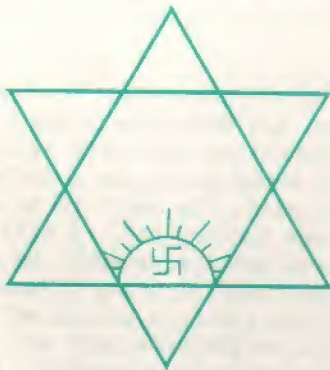
Lord Shiva's Pratika



Lord Krsna's Pratika



Lord Anandamurti's Pratika



* we are unsure of the correctness of Krsna's pratika.

The Pratika

In Mathura Marg, New Delhi, is an historical building (actually a set of buildings, surrounded by a fortress wall) known as the "Old Fort". It is a widespread belief that the Old Fort was the site of Indraprastha - the capital of the Pandavas during the time of Mahabharata, 3,500 years ago. In fact there have been discoveries of ruins which date back more than 3,000 years. The fort itself has been rebuilt many times, most recently 3 - 400 years ago during the Mughal Empire, and the architecture shows some interesting synthetic designs. One of these is the existence of a Tantric symbol on the Gher Shah Mosque. The symbol is a pratika - a six pointed star with a lotus flower in the centre - the sign of Shrii Krsna.

BABA has commented on both the Old Fort and this pratika. HE has intimated that the Old Fort is not really the site of Indraprastha, but that the pratika is very significant. Lord Shiva first evolved the pratika, and when He used it, it was a simple six pointed star. At the time of Lord Krsna it was changed, by Lord Krsna, to this star with a lotus flower. Now BABA has again changed the symbol to the pratika we know. What we generally do not know is the incredible force of this great 'yantra'. Although there have been several adulterations of the symbol (e.g. Aurobindo's symbol) BABA says that only Mahasambhuti (physical form of Taraka Brahma) has the right to change this symbol. In its correct usage the yantra carries great force and significance for the needs and spiritual development of the Yuga (age). It also gives shelter and protection to all - it has been used many times to negate avidya tantric practices. Thus the pratika is special and sacred, and should be given all respect and reverence due to the symbol of the Lord.

New Organizations

Baba has recently given guidelines for six new organisations, including three new educational duties. These organisations have their headquarters outside India, and Central Secretaries have already been posted to each. Each organisation's HQ will have a global LFT training centre in that "trade" specifically, and central newsletters will be published from the three central offices, viz: Calcutta (camp office), Denver (junior central office), and the relevant organisational HQ. Following is a list of the organisations and their basic purpose and scope of activity. By His Grace, the speed of materialisation of Ananda Parivara (Blissful World Family) will be greatly increased by these invaluable guidelines.

1. AMURT

Central headquarters will be in Hongkong. About AMURT, Baba says: "Although AMURT is a branch of the relief section 2 of ERAWS Dept of AMPS, its importance in the realm of service is beyond the scope of any measurement. It serves not only the human world, but also the plant and animal world, and that is why it has been placed under a senior secretary of AMPS Central." Sec. Central is Ac. Ramananda Avt. The scope of activities is as before.

2. AMURTEL

"Ananda Marga Universal Relief Team (lady managed)". Central HQ will be in Berlin Sector (Rome Region) and Sec. Central is Ananda Karuna Ayadhutika. Baba says: "In order to bring a better speed in all the relief activities of WWD, a new organisation order henceforward to be known as AMURTEL is now being formed. It includes relief activities of mothers, sisters, and daughters, both of accidental (temporary) and permanent nature. To some extent it is like a combination of AMURT and AMUPRESSO (see below), although it includes certain special items which its male counterparts are not required to take. Scope of activity includes all relief work in the scope of R1, R2 and R3 (ie, children's homes, students' homes, sisters' homes, cheap hostel, academy of light, handicapped people's home, retiring home, all types of asyla (plural of asylum), etc., relief work in floods, famine, earthquake, all natural and man-made calamities, post-calamity reconstruction etc., for ladies, and managed by ladies. Whenever possible it will render economic and other aid to similar

units which are for males and managed by males. All other types of relief that may be required are included here.

3. AMUPRESSO

"Ananda Marga Universal Permanent Relief Society". Central HQ will be in Philadelphia, New York Sector. Central Sec. is Ac. Aksayananda Avt. Baba says: "In order to help the human society to fight boldly against unforeseen and natural or manmade calamities we have started our AMURT. But there are certain other human problems which are to some extent of permanent nature and hence deserve a solution of a permanent nature. With this end in view we are going to open our AMUPRESSO in the immediate future." The scope of activity is all relief work of a permanent nature, whether included in R1, R2 and R3 or not. In addition to the Global training centre (in NY Sector), there will be attached one Global Basic Amenities Supply Centre.

4. R.U. (including its RAWA section)

HQ will be in Cairo Sector, and the Central Sec. is Ac. Jagadiishvarananda Avt. Baba says: "R.U. is an important dept of AMPS, and RAWA is a section of R.U. The importance of RU along with its section RAWA is immeasurable because it serves not only the human society, but plant and animal world also." The scope of activity is as before with two additions, mainly in the field of RAWA -

- (a) Opening art exhibitions, art galleries, book banks, art libraries, Samgita Academy (Samgita is the collective name of song and instrumental music and dance), dramatic clubs (theatre, opera, ballet etc), and similar organisations.
- (b) Pension fund for old age artists in distress - this may be managed by a board of trustees. Raising the fund by collection of money from patrons, supporters, sympathisers of Art and Artists, and Govt grants, if any.

Distress Relief Fund (this may be a co-operative credit society for sudden predicament (loaned to the artist at a nominal rate of interest) and similar. In addition to the global training centre (for RU) there will be attached a Global Basic Cultural Centre, "to work as a liason centre for the entire artistic community of the universe."

5. FMS

"Eka Manava Samaja" (transl. "One human society"). Central Sec. is Ac. Vijayananda Avt., and HQ will be in Ghana, Nairobi Sector. FMS is a section of TBPW (Tribal and Backward People's Welfare) under ERAWS. The purpose of FMS is to promote fundamental human ties and human fraternity - the ideals of universalism - amongst the masses. Some of the activities outlined by Baba include: encouraging the use of English as the universal language, while at the same time encouraging people to learn as many languages as possible, encouraging common social functions, inter-national and inter-racial marriages, preaching the PROUT philosophy of Cosmic inheritance and cosmic goal, and anti-exploitation, encouraging all such factors as may strengthen human fraternity, and discouraging all fissiparous tendencies. In addition to the global LFT training centre, there will be a Global Basic Training Centre of Cultural Synthesis.

6. PCAP & CL

"Prevention of Cruelty to animals and plants and cheap literature." HQ is to be in Sydney Sector, and the Central Sec. is Ac. Assimananda Avt. The organisation comprises two parts, both of which have been incorporated under the medical and E2 section of ERAWS. Baba says: "This universe is the patrimony of all living beings because all are the children of the same Cosmic Father. But sky-kicking greed of man always tries to deprive his animal brothers of the right to live according to their inborn instincts and natural wants. In order to bring world-wide consciousness amongst human beings regarding the rights of members of the animal and plant kingdom, we want a PCAP Sec. in the centre and other levels.

One of the important reasons for all human worries, anxieties and sufferings is his lack of proper knowledge in different fields of life. For this we require...books and more books and still more books, published and sold at a very cheap rate in different languages, and make them available in all corners of the world. For this we want a cheap literature secretary in the centre and other levels. A single man in the same level shall do the work of both secretaries - hence his designation will be PCAP and CL Sec."

The global LFT training centre will be attached to a Global Basic Centre of Cheap Literature and Animal and Plant Protection. Scope of activities will be:

- 1) prevention of cruelty to animals and plants
- 2) protecting dying species of animals and plants from extinction.
- 3) creating a sentiment of love for animals

- and plants by popularising our Bhuta Yajina
- 4) popularising a vegetarian diet and saving the lives of innocent animals.
- 5) supplying food and fodder to cooperatives of the owners of animals and birds at a cheap rate.
- 6) creating a social usage of tree planting with the mantra of Carya-carya, and loving the forest.
- 7) printing of dharmic books and booklets at the cheapest rate possible, and making them available throughout the world.
- 8) printing of cheap literature to bring socio-economic consciousness amongst the general public.
- 9) printing of drama, poems and other branches of literary expression which may bring consciousness among the public within a short period, and which do not come within the jurisdiction of the AM Board of Education, or which the AMBE do not wish to print.
- 10) publication of books in mother languages for Peoples Night Schools (PNS) and People's Day Schools (PDS).

NB: Marginal profits earned by all our medical units and also by PCAP and CL shall go to the betterment fund of the proposed AM Bhagavad Dharma Vishvavidyalaya at Anandanagar.

7. AMSAI

"Ananda Marga Special Academic Institution". AMSAI is to bring more speed in the progress of work and to start, manage and supervise and inspect more special academic institutions within a shorter period of time, with lesser number of WT's...Central Sec. is Ac. Amitananda Avt. with HQ in New York Sector

8. AMJAS

"Ananda Marga Jagrti Schools". AMJAS is as above, but relates to "Jagrti Schools" which have the only purpose of helping the poorer section of the community, and have either no tuition fee or nominal tuition fee. Central Sec. is Ac. Sumitananda Avt., with HQ in Manila Sector.

9. AMPES

"Ananda Marga People's Schools". AMPES is similar to AMSAI and AMJAS, but specifically for "People's Schools", which includes People's Day Schools, and People's Night Schools. Central Sec. is Ac. Svarup-ananda Avt., with HQ in Mendoza Region, Georgetown Sector.



SECTORIAL NEWS

WELLINGTON: OSC course begun with postering and newspaper advertisements done beforehand. Jagadiish and Nataraj visited in prison a Dharmacakra was held with Nataraj. Research done into registering Ananda Marga as a charity, and obtaining tax exemptions for A.M. businesses. The Justice Dept. has given its approval for allowing Ananda Marga literature in prison libraries. Two Margiis are doing a casualty course with The Civil Defense.

AUCKLAND: Talks given at Uni. and a karate club. Four week OSC course planned for with posters etc. A television channel has expressed interest in doing a programme on Ananda Marga - maybe entitled "Spiritual Freedom in New Zealand". Visiting done to old peoples' home and prison. Jagrti members have begun a course in first aid.

WOLLONGONG: Seminar given by Dada Varada Muni at Wollongong Uni. arranged for Sociology students. New jagrti is being sought. LFT is attending a migrant tutoring course. Six-week course in Nowra arranged for with posters etc.

SOUTH SYDNEY: Courses continue at Sydney Uni. and the jagrti. Relaxation classes at the Harris centre. A cultural evening was held at the jagrti on Spirituality and Art. Soup kitchen continues with vegetable and bread donations. Margiis visited Parramatta Jail to meet with the 'Resurgents' for poetry reading and debates. Dharmacakras have been particularly vibrated in Sydney recently with Baba stories from those just back from India.

NORTH SYDNEY: Weekly meditation and yoga class held at prison. Talk on 'Spiritual approach to childrens education' held. Most pracer is centred around the school and time put into getting donations to help the school out of its financial difficulties.

CANBERRA: Public sadhana done and a social evening held at jagrti. Meditation course began with seven attending. A car has been donated to the jagrti and another margii house has started also housing The Food co-op (which now has 100 members). Replies were received from 2 M.P.s saying they had contacted Indian politicians as requested. Dada Bodhiisvara visited and gave talks at Art School, College of Advanced Education and a house meeting. Contact with Women's Refuge continues.

MELBOURNE: Dada Bodhiisvara visited the unit and gave a talk to 25 at St. Augustine Centre. Another talk was given here the following week and talks have been arranged at 3 Teacher's Colleges. A course arranged to be held at the jagrti and contacts made with prisons and units for pracer. There is the possibility of a service project in conjunction with the Uni. developing. Contact is being kept up with the Better Family Relations group. Jagrti opening held with family, parents and friends attending as well as unit Margiis.

HOBART: Three courses at the jagrti, Teachers' College and University are being held though response to the latter two has been poor. Classes and DC are being held at Koonya and a talk given on the Eastern shore. Postering and newspaper advertisements have accompanied the talks and classes. Margiis, friends and families went on a bush walk and picnic. Each Saturday a market stall is opened selling publications and food proving to be a success both in pracer and helping out unit finances. The school has found new premises in an old convalescent home. Both science and art facilities have been acquired at different places and the school is now registered after support being expressed from the parents and a very polished and extensive constitution was presented to the Board of Education. An article and photos on the school was printed in the local paper.

ADELAIDE: Postering done for future 6 week course. Weekly group meditation held at jagrti. Dada Bodhiisvaraji visited. Contacts made to inquire into a service project with alcoholics.

PERTH: Soup kitchen, food co-op continues and a food nutrition course at Saunders St. also continues. Clothes have been donated. Introductory class is being held at a prison farm and another was visited. Talks were given by Didi Tilottama at a children's playgroup and a social workers group. Another talk was held on Brahmachakra cycle at a bookshop and at the jagrti regular philosophy classes and group meditation is held. Every evening the Margiis have collective kiirtan and sadhana. A parents and friends meeting was held at the Primary school. The press is now being operated by

Jamad Agni and Bhaktiviirya - a Dharma poster was printed to advertise Dharma newspaper. First aid course has started. Margiis have moved off Roleystone farm

BRISBANE: Regular classes held at Warwick and Redcliffe (nearby towns). Didi Malinii held a seminar in Redcliffe. Postering done for Didi Malinii's visit.

ANANDAPALLI: All the apples are now picked - either sold or put in cold storage. 22 tons of apples were given by a neighbour and taken to Brisbane in exchange for some help given in building his home. Help was also given in building an adventure playground at the local primary school. Work continues on sleeping quarters and building a herb kitchen. Didi Malinii gave public talk at Warwickville, and Yoga and meditation classes have been arranged in Stanthorpe.

16 POINTS

1. Use of Water	Krsnaji
2. Skin	Jagadiishji
3. Joint Hair	Krsnaji, Jagadiishji
4. Underwear	Krsnaji
5. Vyapak Shaoca	Krsnaji
6. Bath	Krsnaji
7. Food	None could stand
8. Upavas	Krsnaji
9. Sadhana	Krsnaji
10. Isthā	None could stand
11. Adarsha	None could stand
12. Conduct Rules	None could stand
13. Supreme Command	None could stand
14. Dharmacakra	None could stand
15. Oaths	None could stand
16. Conduct Rules	None could stand
Seminar	Krsnaji
Duty	None could stand
Kiirtan	Vinayji

Best Unit effort - Hobart, Anandapalli

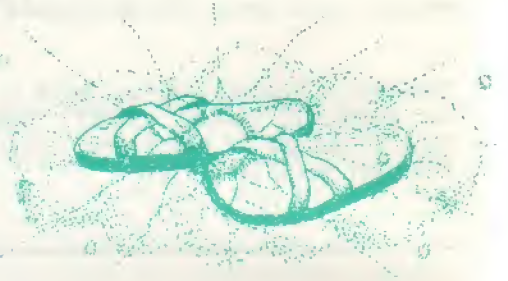
Honorary mention - Vinayji, Bolanathji, Ashokaji.

No reports received from the following units: Nelson, Wellington, Auckland, Perth, North Sydney.

Beginning next month there will be a workers competition. Those using a carter's book should photocopy the 16 pts at the end of the month and send it with their Yama and Niyama self analysis.

The Glory of the Sandals of the Preceptor's Feet

A COMMENTARY BY AC. SHIVANANDA AVT.,
ON ' KULARNAVA TANTRA' (CHAPT. XII) BY LORD SHIVA.



"Yasya deve para'bhaktiryatha' deve tatha' Gurao.
Tasya eve Kathita' hyartha' prakasha'nte kuleshvari."

A spiritual aspirant who has "para bhakti", extra-ordinary devotion towards God and has devotion of the same state for the Guru, only it comes out from his mouth, that is, only after his desire and the things are managed. How? All the things of the world are under the command of God. Sad guru is God in form. For speaking sake, people may say God, Parama Purusa, Saguna Brahma, Parama'tma. The different words are meant for the same God. And the same God when He takes on form to guide people, is called Sadguru. Therefore it is told, "Brahma krpa'hi kevalam. Guru krpa'hi kevalam", which means the grace of Brahma (Supreme Consciousness) is the grace of the Guru. Hence, the devotee or disciple who does not find any difference between God and Guru, simply by expression of his desire, the desired objects are made available. Another meaning of Artha is that which removes pain. So when such an ardent disciple suffers, it only has to come from his mouth, "Oh God, Oh Guru, how has this suffering come?" and he does not know, but the suffering vanishes simply by the relief measures needed appearing.

"Nara'yan'e Maha'deva na'ta' pitroshva ra'jani
Bhaktiryatha' bhavede'vi tatha' ka'rya'nije Gurao."

For such devotees or disciples, Narayan, Mahadeva or God or Guru is a composite form of parents in one Divine personality. How will the Bhakti or devotion develop? The Guru Himself manages this too. Generally speaking people think that devotion is to be developed towards God or Guru, but this line of the euphorism speaks otherwise. It is not by the effort of the disciple that devotion develops, but it is by the grace of the Guru that devotion develops. Bhakti is divine love, divine attraction for oneness with Brahma or God. This feeling of attraction for Brahma is developed by Brahma Himself, as He is the abode of love divine. The feeling of love divine flows from His heart to devotees. His heart is an infinite ocean of love which is flowing every minute for all created beings especially for devotees. And Brahma is Guru in human form so the Guru out of kindness directs the flow of divine love to devotees, just as mothers direct the flow of milk with the help of breasts towards children due to affectionate kindness. In the physical world also we see how teachers with interest, teach their pupils the intellectual knowledge and they become happy. How can we imagine that world spiritual teacher, the Sadguru, who has the capacity of an infinite number of teachers, who has the kindest heart, immeasurable, kindest collective heart for disciples?

"Laks'mii Na'ra'yan'ao van'ii dha'ta'ra Girja' Shivao
Shrii Gurum' Gurupatniinca pitara'viti cintayat."

A true devotee, a true disciple takes Laksmii - Narayana; Sarasvati - Brahma; Shiva - Parvati; Guru and His wife just as parents. When Lord Shiva speaks about the feeling or behaviour of a disciple towards the Guru and the Guru's wife, He does not say the disciple should treat them as parents, but relates Laksmii - Narayana, Sarasvati - Brahma, Shiva - Parvati. Why? Because the Sadguru is in composite form of God, either in the form of Laksmi - Narayana or Shiva - Parvati. So when the spiritual aspirant is to behave with the Guru and His wife, he will take them as parents, no, as divine parents, superhuman parents.

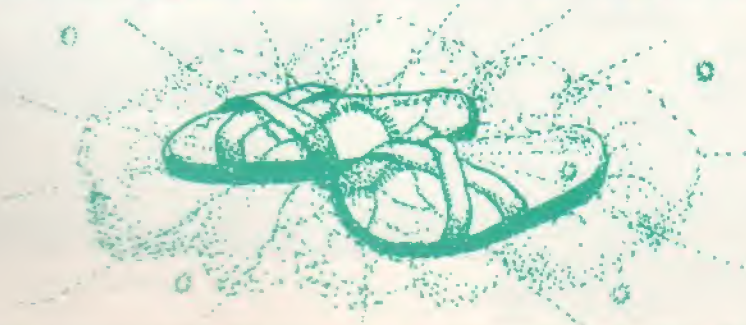
Human parents have limitations of their physical and mental capacities. They can help up to their limitations; but as Sadguru is almighty, all-pervading, He can help up to any length and at any time or place. Secondly, when the disciple thinks of them as parents, more affection, more respect, more love, more feeling of service for them will grow in the aspirant. Every quality the Guru will grant, but if the aspirant takes a right course, the result will be soon and effective. The result of meditation is oneness with Brahma, either in macro-cosmic sphere or in the sphere of cosmic consciousness. So this parental feeling of disciple towards the Guru creates nearness, oneness with Him and He is qualified Brahma. Hence the aspirant is establishing closeness, oneness with Him which will result in Savikalpa and Nirvikalpa Samadhis. Ordinary people cannot understand it. Therefore it is told, "Anubhu'ti bina'mu'dhan." Those who don't have spiritual practical realizations are stupid with theoretical spiritual knowledge. In this world also, you will find nearness or closeness to any person helps in imbibing that person's qualities or disqualities. If anybody keeps the company of a robber, the disquality of robbery will develop. If there is a moneyed businessman his company will develop the talent of business, transaction of money and its safety and accumulation. If anybody keeps the company of a writer or poet or singer, the quality of writing, composing and singing will develop. Everybody has attraction, but the spiritual aspirant has a more magnetic attraction. Hence, when he establishes this relation as parents with the Guru, His qualities of occult powers, all-pervasiveness, peaceful macrocosmic sphere, blissful cosmic consciousness will develop in the disciple. When the disciple establishes the relation of father and mother with the Guru and His better half, then duality is no more. Then the disciple has not to pray or ask for anything. Though the Guru is managing for everything, the disciple does not know. This establishment of the close relation will create faith in the disciple and will completely depend upon the Guru.

Therefore Lord Shiva was addressed as Baba Bholenath. In this 20th century Lord Anandamurtijii has also allowed the name, Baba Anandamurtijii. Baba means loving father. Father, mother, teach their children their recognition, their identification otherwise the children may not know who is the father, who is the mother. So out of intense love the Guru introduces Himself to the disciple. Hence, Lord Shiva disclosed a big secret for disciples in how to behave with the Guru and that is, to create a parental relationship with the Guru.

"Guru bhaktya' yatha' devii parthyante Sarva Siddhayah
Sarva - da'na - tapas - tiirtha vrata' dyaerna tatha' priye."

In some of the books for "pra'rthyante is "pra'pyante". Here it is told that the occult powers or siddhis pray to devotees to give a shelter or accept them. If we take "pra'p-yante", then it means, as due to devotion one finds the occult powers or siddhis, one does not find the same even performing all types of gifts, all types of penance or service, having visited all the places of pilgrimage, by following all types of vratas, meaning observances of different fasts, rites, etc.

Here Lord Shiva speaks to Parvati, addressing Her, Oh my beloved! As due to Guru, the occult powers pray to the disciples to accept in the same manner they don't behave before persons or aspirants who do all types of giving gifts, do penances, these rites, observances, give gifts, move for pilgrimage depend upon their egoistic effort and depending upon the unknown, simply described dieties in numbers and following many ritualistic methods not depending upon a proper scientific tantric method do not achieve siddhi or occult powers. Another meaning is, the persons or aspirants who follow the above described rituals are not established in different spiritual states of samadhis. But one who has developed Guru Bhakti.



cont. from p.3

perform this also efficiently. In short all the requirements of the four classes have to be mastered by each individual in our Marga. It is not only mastery of these trades which is necessary, but the regular practice of these is an essential duty of every Ananda Marga. Every individual thus becomes universally fit. He makes as good a Brahmin as a Shudra, and thus no scope is left with him to leave behind others and form a special group. A classless society full of classes and sects was never before thought of. The very classes which appeared as a very logical development and evolution can be broken up by an even more logical method to form only one classless society.

Ananda Marga is therefore not an organization of idealists or moralists who preach a classless society but a method - a system or a Dharma which leads to a classless society. It has not been formed as a result of cyclic changes in the economic sphere of the world like the evolution of communism; but it is a radical change in all existing economic practices or theories conceived so far. It is a revolution in the economic sphere of the world's life.

In social sphere, too, both the means and the end adopted in our Marga are revolutionary. They show a change which has never been conceived - a change which is not cyclic change due to development of social habits of man. It is a change based on the fundamental characteristics of human mind and hence it is a change which will last as long as the human mind lasts.

Men from time immemorial have been framing laws and rules to govern themselves so that the fundamental rights of each individual are secured and all the members of the society live peacefully. Such laws have been framed from time to time by the ruling class, and every such law shows that the ruling class has framed the laws keeping their interest as uppermost consideration in their mind. For instance in Manusmrti the text of laws framed by Manu is that if a Brahmin marries a Shudra girl, he is punished by shaving his head and for a Shudra marrying a Brahmin girl is death. The laws were accepted only as long as the Brahmin supremacy remained, and started being questioned the moment the Brahmin supremacy was removed. Even after the Brahmin supremacy, there have been numerous law givers, and all of them have framed laws and

rules to suit their own convenience. Some have placed allegiance to king as the supreme duty of every member of society, others place the country or state above the sovereign, while others consider their religion more important. There is no one common bond in any of the numerous societies to keep all of them together. The laws for ensuring security of varying degrees to members of different strata of the society like the difference between Brahmin and Shudras, or the white American and Black Americans. Such laws lacking in a common bond cannot lead to the existence of a peaceful and everlasting society, but unfortunately, so far all the law givers have done like this and the resulting society has been full of unrest. The approach to tackle the problem of developing an ever-lasting society is revolutionary itself.

The persons who are to build the society of Ananda Marga are not mere idealists and moralists. They are a group of classless, casteless practical persons who do not only preach and meditate about the principles of classlessness, but actually practice them so as to be fit to be a member of any of the classes of the world based on the individual capacities of mankind. With this background they are bound together by a common bond of



placing Brahma as their common and foremost ideal. The ideal is everlasting and of equal responsibility of life. All social superstitions like widowhood, etc. are discarded, but the fundamental principles of some of the existing laws of society, like the allegiance to Brahma. The capital punishments like outcasting or restrictions on widows or women in general in taking part in certain social functions, do not find any place in our society. Ananda Marga forms a society where the laws have been framed always keeping in view the common ideal and therefore developing the idea of oneness of

all humanity. This society is radically different from any existing society, for it provides a society with a common bond where there is no distinction whether of class or sex, where no one can be outcast or punished so that he may not be incapable of reforming himself and where no laws are framed keeping in view the interest of a few individuals only. In such a society no one would be exploited by others. Such a society has been dreamed of and preached earlier by moralists and idealists, but never before an approach to achieve it, as has been found out by Ananda Marga, by producing men who



combine all the qualities of the different economic classes of the world in one individual, was conceived of by any of the numerous thinkers and law givers of the world.

If Ananda Marga is a revolution in economic and social sphere, it is a greater revolution in mental and spiritual sphere.

Philosophers and thinkers so far have all declared the visible world to be an unreality as compared to themselves. Ananda Marga takes a radically different view. The world is as real as man's knowledge of his existence according to the philosophy of our Marga. How far reaching can be the effects of this radical change in the trend of thought is difficult to imagine at first instance. This does not only give the world the importance of man, but makes the existence of the world also essential. The world or any other worldly activity is just as good a manifestation of the Supreme Being as man himself. Hence Ananda Marga does not preach flying away from the world, but makes it an essential requirement of every individual to be in the world. The idea of giving the world an equal importance is a revolutionary idea. Ananda Marga makes no difference between a family man and a sannyasi. The place given to a family man in our Marga is greater than the place given to a sannyasi, on the reasoning that the former is not dependent on anyone for his maintenance, while the sannyasi has to depend on others. A family man is like a strong tree which draws his strength himself, while the sannyasi is like the vine which twines around the tree for its support. A family man therefore deserves more respect than a sannyasi according to the trend of thought in Ananda Marga. This itself is a revolutionary idea. No philosopher or thinker whether Eastern or Western had ever dared to declare a family man deserving more respect than a hermit or a sannyasi. It needed the courage of a revolutionary to say so.

All the religions of the world whether present or past have placed restrictions on persons who are entitled to spiritual practices. In Hindu religion also there are numerous such restrictions. In almost all other religions there are restrictions, Ananda Marga has no such restrictions. There is no need for a man to be sannyasi for learning spiritual practices which so far had never been taught to family man. Ananda Marga places no restrictions on member of a particular class, caste or sex for learning spiritual practices. Removal of such restr-

ictions is a revolution. Never before was it conceived that a family man living with his family and earning, could achieve the ultimate goal, but the revolution of Ananda Marga has made it possible.

Everything that we see is also a manifestation of the Supreme Being, and so every work connected with it should be done with as much efficiency as the worship in other religions. Brahma is omnipresent, and one need not go to the Himalayas to find Him. Whatever we do, see, hear or feel is Brahma is a unique idea. Such a philosophy is a revolution and is radically different from the philosophy evolved by the great thinkers of the world so far.

Ananda Marga is ... not an organization of idealists or moralists who preach a classless society but a method - a system or a Dharma which leads to a classless society.

Ananda Marga is radically different from all concepts of philosophy, economic or social thinking. It is not a change which has evolved or a result of evolution of human mind and its economic and social environment, but is a revolutionary concept of life altogether different from any of the present or past ideas. It is a change which is independent of the cyclic changes due to passage of time. It does not preach or practice anything which is not new both in approach and practice. It is a revolution which makes life a reality and teaches adjustment in life, rather than giving up world and leading a useless secluded life. It prepares men who are fit for every walk of life, who do not make any distinction between their fellow beings, and who are joined together as a complete big one. In our Ananda Marga all the humanity, nay, all the living beings - Jiiva Ma'tra - combined together in every walk of life as they sing:-

Sam'gacchadhvam' sam'vadadhvam'
 Sam'vo mana'm'siija'natam
 Deva'bha'gam' yatha'purveye
 Sam'jana'na' upa'sate
 Sama'nii va a'kuti
 Sama'na' hrdaya'nivaha
 Sama'nam astu vomano
 Yatha'vaha susaha'sati



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When the Sadhaka or the spiritual aspirant will stand untrammelled and resolute, with the courage of his convictions, and self-confident, all snags and dangers will gradually wither away.

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